THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.—*John* iii. 4.

When the whirlwind raves with its fiercest blast;
When the deep-rooted oak lies bare outcast;
When the stranded ship, with its tatter'd sail,
Depict to our eye the fearful gale,
We *know* that a baneful *wind* has been,
Although by the clearest eye ne'er seen.

When the sultry heat of a summer's sun,
Through its longest day has slowly run;
When the star of eve, with its brilliant light,
Shines fair on the mantle of dusky night,
We gladly welcome the gentle breeze,
Though whence it springeth the eye ne'er sees.

Even thus, when a soul which was dead in sin,
Receives its first impulse of life within;
Awaked from its slumber, aroused at the cry,
"Thy life is waning, the judgment is nigh;"
Repentant, will strive with anxious care,
For a gleam of hope, from its deep despair:

We *know* not the mode in which may descend
The Spirit of God, the sinner's friend:
We *know* not how faith and repentance grow,
But we see the tear of anguish flow:
In the (once) hopeless heart is joy and peace,
The fear of death changed to a wish for release.

Thanks, thanks be to God, who the victory has given,
Who has open'd through Christ the portals of heaven
To *all* who, repentant, His call will receive,
"There is no condemnation to those who believe."

M. A. W.

MISCELLANY.

THE PROVERBIALIST.

We give as a specimen of the style and tendency of this work the following chapter. It will be seen to display an intimate and accurate acquaintance with human nature, and the maxims appropriately designated *worldly*. The narrator in this chapter, who is of course the hero of the volume, is giving an account of his entrance on a collegiate course; and of the experience gathered by him in applying two sayings recommended by an aunt, his patroness, as infallibly safe guides in the choice of friends, viz:—

"A warm enemy makes a warm friend."

And—

"He is nobody's enemy but his own."

"On as bright a morning as ever shone upon the cloistered windows of a university quadrangle, I opened my eyes in a cot of six feet by two and a half, where I had slept most profoundly for eight hours. I naturally lay in bed a short time to meditate upon my new circumstances. I was possessed of rooms, of a well-replenished purse, and of personal independence, for the first time in my life. Nor was this all. It has been said, that no human figure can, by the utmost exertions of art, be so constructed as to stand without the addition of some sort of fulcrum or prop. How much less, then, can the moral man be expected to stand erect, amidst the storms of the world, without certain fixed rules or principles of action. But, then, such was my singular good fortune, that I was put in possession also of these. In my trunk lay the "code" of my aunt—nothing less than the condensed wisdom, not only of her life, but of many lives not less illustrious; and, according to the strict letter and spirit of which, I proposed to begin, to continue, and to end my university career. Now, all these circumstances presented fruitful topics for meditation. But, however attractive, they had not power long to detain me from rising to put my principles and privileges to the proof. I accordingly dressed, seated myself at my breakfast table, and entered, with much composure and self-gratulation, upon the functions of a college life. And I must say, that the *debut* was remarkably favorable to all my aunt's schemes. In the general devotion of all around to my particular convenience, appetites, and wishes, expressed or unexpressed, I found much to encourage me in that intense devotion to self which it was the object of her maxims so zealously to inculcate. Perhaps, indeed, there is no situation in life in which a man is more completely at once the centre and circumference of his own sphere of being than in college.

"After a little more musing, I determined precisely to reverse the order of my aunt's maxims, and to begin by acting upon those which regulated the "choice of friends." Now, Diogenes is said to have wandered about with a lantern, hunting for an honest man. I did not adopt the same expedient in my search for a friend. On the contrary, I entered the common hall at the sound of a bell at two o'clock, in the full confidence, that not merely a dinner but a friend would be there provided for me. Nor were my hopes disappointed. At one table sat the juniors of the college, and at another, placed transversely, the seniors. I happened to be seated near the last-mentioned body, and soon discovered, if my aunt's theory on the strong passions was accurate, abundant ingredients, even in this division of the hall, for all the loftiest desires and purposes of friendship. The dinner, the weather, the state of the world, and especially of that most important part of it—the college; the dangers of the Church, the prevalence of sectarianism, the new manufactory for fan-sticks; one and each of these topics sufficed to call out some of those peculiar and somewhat intense order of expressions in which the strong passions appear commonly to delight: 'Here,' said I, 'if my aunt's principle be true, is at once a community of friends. Was ever any one so fortunate!'

"But it was natural for me to search for my associates among those of my own age. And, accordingly, I descended from these higher regions to those of younger years, at the lower table. And I beg to certify, that, whether imitative or indigenous, the strong passions prevailed sufficiently in every quarter of our table to exclude all necessity of looking higher for friends.

"Finding the strong passions so predominant in all quarters of the college, as to promise a large harvest of 'warm friends,' I thought it desirable to search for some person who should combine, with this qualification for friendship, the second property named by my aunt—that of being no one's enemy but his own.' Accordingly I began my inquiries with much diligence and circumspection.—My aunt abhorred precipitancy, and so did I. I determined, therefore, to make no selection till I had collected the most overwhelming evidence upon the point. At length, however, hearing almost the whole college concur in the praise of one individual, in calling him a fine fellow—a spirited fellow—a real good fellow—a good-hearted fellow—the best fellow in the world—and, finally, in declaring him to be 'nobody's enemy but his own,' I ventured to decide, and sought by every possible overture to make this individual my friend. And as he was a social, easy sort of person, and, moreover, a prodigious lover of good eating and drinking, I found less difficulty than I had anticipated in accomplishing so momentous an object. Before a few weeks had elapsed we were sworn intimates, and spent almost the whole of our time together. And as some of my readers may have never had an opportunity of very closely examining the life of a person who is reputed to be 'nobody's enemy but his own,' I shall very liberally give them, without the smallest deduction, the full benefit of my own experience.

"In the first place, I soon perceived that he scarcely ever opened a book. Now, in this, he was plainly enough his own enemy. But whether, in so doing, he was not also the enemy of some parent or guardian, who had sent him to the university for the very purpose of study, I could not at that moment decide, as I knew nothing of his peculiar circumstances. I will own, however, that I could not help, even then, suspecting—in my better moments at least—that, if no enemy to God or man, he was evidently friend to neither; or he would not have consumed talents and time to no purpose, which might have been employed to the honor of God, and to the benefit of his fellow-creatures.

"In the next place, I soon discovered him, especially when elated by wine, to be enthusiastically given to every species of riot and disturbance. What is classically termed a 'row' was his glory. In this case also, when I heard the casements of a pauper shiver under his fist, or saw the blood of a watchman trickle down his cheeks, I certainly found no small difficulty in conceiving him to be 'nobody's enemy but his own.'

"Moreover, I was not long in ascertaining that he paid no tradesman's bill which he found it possible to elude. And it must be confessed, that neither the tradesmen thus defrauded (especially when they dated their letters from the town gaol) or their wives and children, ever had the generosity to concur in the declaration that he was 'nobody's enemy but his own.'

"Finally, I perceived that his various exploits were not accomplished without a most enormous expenditure. And what was my horror to learn, after a short time, that this man of 'strong passions'—this 'good-hearted fellow'—this 'best fellow in the world'—this 'enemy to none but himself'—was, in fact, the only son of a widow, living in obscurity and poverty, who had economized by abstinence, by days and nights of patient toil, by racking and screwing her aged sinews, the sum of money which he in a few months had squandered at college. She was the destitute widow of a clergyman—shame to the country there should be any such!—and the wish of her heart had been to hear her son proclaim to the world the principles by which her husband had lived well, and died triumphantly. Such was her wish—such her endeavor to realize it—and such the fruits which this 'real good fellow' paid back into the bosom of his aged mother. On a visit to London, I accidentally discovered his house; surprised him in company of his distracted mother; and shall to my dying day thrill when I call to mind the tone and countenance with which she exclaimed,

'How keener than a serpent's tooth it is
To have a thankless child!'

"I left the house in disgust, resolved that, whatever might be the consequence, I would never choose for my friend the man who was said to be 'nobody's enemy but his own.' And experience has served to confirm me in this resolution. I have generally found such persons 'warm enemies,' perhaps, but certainly cold friends—if men of 'strong passions,' yet of little real sensibility—men, finally, who, with few exceptions, thought, felt, schemed, lived for themselves, and themselves alone. In short, I have generally discovered reason in such cases exactly to reverse the estimate of the world, and to consider these persons, as in fact '*every one's* enemy but their own.' And here I shall conclude the chapter, in order to give the reader time to determine whether he ought not to come to the same conclusion with myself. And, having decided upon this point, I would entreat him further to consider whether he can employ for himself, or impart to his children, a safer rule for the selection of friends than the old-fashioned saying of my dear aunt Rachel—

"'Take for your friends those, and those only, who are the friends of God.'"

BONAPARTE'S GRAVE.

That the volume of nature is written in a language of great power and gentleness, has been confessed in all ages, and the heart of man has ever been affected and made better by its instructions. In its more strongly-written pages, as amidst lofty mountains, it warms the soul to noble enthusiasm and unworldly feeling; at other times it teaches from the still surface of some breathless lake, a more quieting lesson of an unanxious spirit and of happy rest; while the buoyant liveliness of the mountain stream responds to all the gaiety and blessedness of a cheerful heart. The adapting spiritual feelings after this manner to natural objects constitutes one high excellence of poetry, and minds of genius have felt often and intimately this delicate communion; by the practice of it the senses are made tributaries to the heart and its affections, the bodily enjoyment is taken up into our moral being, and the outward man is brought, as he ought to be, into subjection to his higher and holier character.

"Bear witness thou,
O mighty One! whose saving love has stolen,
On the deep peace of moonbeams, to my heart,
The love of nature long hath been with me
The love of virtue; that the solitude
Of the remotest hills to me hath been
Thy temple: that the fountain's happy voice
Hath sung thy goodness, and thy power hath stunn'd
My spirit, in the roaring cataract." Wilson.

This connexion of the "lofty and the lovely forms of nature with congenial thoughts of grandeur and of grace in moral being," is likewise one of the most powerful means of recovery from the thraldom and debasement of vicious habit; and by cherishing this interchange we give, on the one hand, the highest interest and dignity to natural objects, and on the other, the senses supply cheerful exercise and instructive admonitions to the heart. This influence is incidentally referred to throughout the poems of Wordsworth, and to some of them it gives an essential plan and character. We are shown the holy processes by which nature confers gracefulness and beauty upon her pupils, and makes "a lady of her own;" or we trace the mode and power in which her forms assist the incidents of life in acting upon the stubborn and insensible soul, to soften, subdue, and convert it, and the poet's imagination has given unity, fulness, and distinction to truths which in some vague and less perfect form are often suggested to our notice. In a letter written from St. Helena, Napoleon is described "as buried in a very romantic spot, situated in a valley. He would often stroll there to a spring of excellent water, and he several times said to Madame and Marshal Bertrand, 'If it please God I should die on this rock, have me buried at this spot,' which he pointed out near the spring, beneath some willow trees." How striking the consideration that he, whose life was possessed by the demon of an insatiable ambition, who listened to no remonstrance, and knew no happiness but in the sternness of pride and the turbulence of conquest, should have been awakened to a purer consciousness by the still small voice of nature in this forsaken spot; that the enjoyment and repose that lived in this modest and unobserved scene should have brought a conviction to his restless and unbending mind, that princes and preachers, and the wise of this world had tried so long and so hopelessly to produce. Nor did it come wholly too late upon him, if before death he were undeceived in the character of that evil genius that had so long misled him, and his heart had felt the higher and purer nature of that spirit whose beauty and truth material objects had first taught him to believe in and to love. If things were so, then might we refer to this gentle spot as a symbol of the happy variance of his last opinions with his long career of ostentation and violence, and, pointing to his grave, say in the words of Shakspeare—

"After life's fitful fever he sleeps well."

British Magazine.

KNOWLEDGE AND RELIGION.

In every region of space, from the infinitely distant recesses of the heavens to the "dark unfathomable caves of ocean," the Almighty has erected monuments of miraculous grandeur, which proclaim the power, the wisdom, and the beneficence of their Author. The inscriptions which they bear—the handwriting which shines upon their walls—appeal to the understanding and to the affections, and demand the admiration and the gratitude of every rational being. To remain willingly ignorant of these revelations of the Divine power is a crime next to that of rejecting the revelation of the Divine will. Knowledge, indeed, is at once the handmaid and the companion of true religion. They mutually adorn and support each other, and beyond the immediate circle of our secular duties, they are the only objects of rational ambition. While the calm deductions of reason regulate the ardor of Christian zeal, the warmth of a holy enthusiasm gives a fixed brightness to the glimmering lights of knowledge.

It is one of the darkest spots in the history of man, that these noble gifts have been so seldom combined. In the young mind alone can the two kindred seeds be effectually sown; and among the improvements which some of our public institutions require, we yet hope to witness a national system of instruction, in which the volumes of nature and of revelation shall be simultaneously perused.—*Sir David Brewster.*

OBSERVANCE OF THE LORD'S DAY.

Dr. Farre, a physician examined before the late Committee of the British House of Commons, gives this important testimony.

"You have practised as a physician for many years?—Yes.

"State the number of years?—Between thirty and forty.

"Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time?—I have. I have been in the habit during a great many years of considering the uses of the Sabbath and of observing its abuse. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well-being. *Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly; it abridges the length of his life and that vigor of his old age, which (as to mere animal power) ought to be the object of his preservation.* I consider therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act.—This is said simply as a physician, and without reference at all to the theological question: but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."—Dr. Farre goes on to show, upon medical as well as religious principles, the evils of tea-gardens, spirit-drinking, and other popular excitements. We intend to notice his important statements on some future occasion.—*(London) Christian Observer.*

LITURGICAL.

From the Protestant Episcopalian.

THE APOSTLES' CREED.

(Concluded from page 389.)

Its Uses.

III. The uses of the creed will afford our remaining topic. Its principle use is, to imbody the several doctrines of the Gospel in a small compass, and in regular order and arrangement. When thus connected they are more clearly comprehended by our reason, and better retained by our memory. The only difficulty is, that in attempting to make too complete a system, we may incorporate into it particulars not expressly warranted by Scripture. This is notoriously done in several modern summaries of faith. But the Apostles' Creed contains nothing but what is clearly and indubitably set forth in holy writ: one proof of which is, that it is universally received among Christians as a true "representation" υποτυπωσις of Scriptural faith.

In connexion with the above remark, it must, however, be observed, that no words can be secure from unscriptural interpretation and consequent misrepresentation. It was so with these. When the error of denying the divinity of the Saviour took its rise, this creed was found not to control sufficiently that unscriptural doctrine. The early Christians did not call the divinity of Christ into question, and therefore the acknowledgment of Him and of the Holy Ghost in the same terms as those used for acknowledging the Father, was thought a sufficient statement of the doctrine of the Trinity. But when Christianity gained its establishment, it was deemed expedient to state the great Catholic doctrines in more decided language. This was done at a council of bishops from all parts of the Christian world, and the creed they set forth, which is also in our prayer book, asserts the divinity of Christ, and, by consequence, of the Spirit, in terms most complete and positive. Christ is "of one substance with the Father"—this being determined, the denial that the Holy Ghost is such also becomes useless. Still it would be erroneous to suppose that the Apostles' Creed does not *imply* the cardinal doctrines of the essential divinity of Christ and of the Spirit—for they are contained in Scripture, which is of paramount authority, not only in itself, but also as a key to this symbol, current probably among Christians before several of the books of Scripture were written.

To proceed: Another benefit of the Apostles' Creed may be perceived in this consideration,—by retaining it, in its full sense, we remain in the "Apostles' doctrine." This is noted in the Acts, as one of the commendations of the first converts; "they continued steadfastly in the Apostles' doctrine." In this consists one of the marks of Church unity, and unity of the Christian body cannot be too sacredly preserved in all its particulars. Happy would it be for the Church, were the other points of unity as generally regarded as that which is maintained by adhering to this creed!

Lastly: The use of the Creed is yet further evinced in its being calculated to excite warm feelings of devotion and zeal. It is the watchword of Christian soldiers, the cheering exclamation of the Christian army, transmitted from rank to rank, from the fellowship of the apostles and the army of martyrs, down to our time. It has animated the whole Christian host. And if we yield to the holy sympathetic feeling, we surely must catch a portion of their devout zeal as we repeat this symbol of the truth. It is the Gospel in epitome; and though it will not suffice without the Gospel in detail, yet it cannot but bring to our grateful recollection the great doctrines which we love—in which we now walk—in which we hope to die.

On every account, therefore, we should prize this summary of our faith—not with superstitious veneration for it, merely because it is ancient—but with great deference, because though ancient, its authority is not shaken by all the inquiries of after ages. We should prize it, because, instead of being the cant language of a sect, it is the mighty assertion of the faith of the Church Catholic. We should prize it as the grandest offering of praise uttered by the faithful—a confession of the whole Gospel is, in this act, sent up as incense to the Eternal Jehovah, Three in One.

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON XV.

Of the Testimonials to be produced on the part of those who are to be Ordained.

[Former Canons on this subject were the sixth of 1789—Journals, p. 95; the fourth of 1792—Journals, p. 129; the second of 1795—Journals, p. 153; and the twelfth of 1808—Journals, p. 332.]

Sect. 1. No person shall be ordained Deacon or Priest in this Church, unless he exhibit to the Bishop the following testimonial from the Standing Committee of the Diocese for which he is to be ordained, which recommendation shall be signed by the names of a majority of all the Committee, the Committee being duly convened, and shall be in the following words:—

"We, whose names are hereunder written, testify that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——."

Sect. 2. But before a Standing Committee shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce from the Minister and Vestry of the parish where he resides, or from the Vestry alone, if the parish be vacant, or if the applicant be the minister of the parish, a Deacon desirous of Priests' orders; or, if there be no Vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct in the following form:—"We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——." He shall also lay before the Standing Committee testimonials signed by at least one respectable Presbyter of the Protestant Episcopal Church in the United States, in the following form:—"I do testify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as I know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, I think him a person worthy to be admitted to the sacred order of ——. This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this —— day of ——, in the year of our Lord ——."

Sect. 3. But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the Minister and Vestry of the parish where he resides, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable Presbyter of the said Church, who has been personally acquainted with the candidate for at least one year.

Sect. 4. Every candidate for Holy Orders, who may be recommended by the Standing Committee of any Church destitute of a Bishop, if he have resided for the greater part of the three years last past within the Diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the Committee of the Diocese in which he has resided, as from the Committee of the Church in the Diocese for which he is to be ordained.

Sect. 5. In the case of a candidate for Priests' orders, who has been ordained a Deacon within three years preceding, the testimonials above prescribed, may be so altered as to extend to such portion only of the three years preceding his application for Priests' orders, as have elapsed since his ordination as Deacon; and the Standing Committee shall allow the testimonials so altered the same effect as if in the form prescribed, and shall sign their own testimonial in such altered form, with the same effect as if in the form above prescribed, unless some circumstance shall have occurred that tends to invalidate the force of the evidence on which the candidate was ordained Deacon.

CANON XVI.

Of Candidates coming from places within the United States in which the Constitution of this Church has not been acceded to.

[Former Canons on this subject were the eighth of 1804—Journals, p. 238; and the fourteenth of 1808—Journals, p. 334.]

It is hereby declared, that the Canons of this Church, which respect candidates for Holy Orders, shall affect as well those coming from places in the United States in which the Constitution of this Church has not been acceded to, as those residing in states or territories in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for Holy Orders, the requisite testimonials, subscribed by the Standing Committee of the Diocese into which he has come.

CANON XVII.

Of Deacons.

[The former Canon on this subject was the thirteenth of 1808—Journals, p. 333.]

Every Deacon shall be subject to the regulation of the Bishop, or if there be no Bishop, of the Clerical Members of the Standing Committee of the Diocese for which he is ordained, unless he receive letters of dismission therefrom to the Bishop or ecclesiastical authority of some other Diocese, and be thereupon received as a Clergyman of such other Diocese; and he shall officiate in such places as the Bishop or the said Clerical Members may direct. It is hereby recommended that at the time a candidate is finally examined for Deacons' orders, the Bishop shall assign to him in writing, the subjects or studies on which it is expedient that he should be particularly examined before being ordained Priest, and with that view name also some author who has treated of such subjects or studies from among the works recommended by the House of Bishops. And the said Deacon shall deliver this document to the Bishop who examines him for Priests' orders.

CANON XVIII.

Of the Preparatory Exercises of a Candidate for Priests' Orders.

[The former Canon on this subject was the eleventh of 1808—Journals, p. 332.]

A candidate for Priests' orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and two or more Presbyters, to be named by him, on any leading studies prescribed by the House of Bishops.

CANON XIX.

Of the Titles of those who are to be ordained Priests.

[Former Canons on this subject were the fifth of 1789—Journals, p. 95; and the thirteenth of 1808—Journals, p. 333.]

No person shall be ordained Priest, unless he shall produce to the Bishop a satisfactory certificate from some church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister, or unless he be a missionary under the ecclesiastical authority of the Diocese to which he belongs; or in the employment of some missionary society recognised by the General Convention; or unless he be engaged as a professor, tutor, or instructer of youth, in some college, academy, or other seminary of learning, duly incorporated.

MISSIONS.

From the Missionary Record.

DOMESTIC DEPARTMENT.

MICHIGAN.

Green Bay.

From letters of the Rev. Mr. Cadle, Superintendent of the G. B. Missionary Establishment.

"*August* 10. 1832.—I received this day a box forwarded by the congregation of the Rev. Mr. Dorr, of Utica, N. Y., for the use of this Mission School."

"*September 3d.*—I have been obliged to draw largely for objects that have been specified, and I am apprehensive that the funds of the Society are not in a situation to meet them. If so, I fear this institution must perish, or receive a shock from which it will not for a long time recover. It gives me great pain to contemplate the possibility of such a sad termination of years of toil and anxiety. I have valued its success above every thing worldly. If it can be maintained, (and after the present season there will not be any extraordinary expenditures) I should be deeply grateful to God.

"At this date there are 105 boarders, and about 25 day scholars; and exclusively of all private feelings of interest in a school so long the object of my nursing attention, I should deplore its suspension on public grounds, from a conviction of its usefulness in affording to the poor the inestimable advantages of education. Col. Stambaugh has this day placed at the Mission a Fox or Ontagamis girl, aged nine years, who was taken prisoner by the Menominees, and whom he has adopted. He designs to pay the full price for her tuition. I have also understood that another boarder may be expected in a day or two, from whom the same price will be received. But I consider the excellence of this institution to rest on its contemplating principally the instruction of such as, without its aids, would remain in ignorance; and to children of this kind I have ever offered most willingly whatever benefits it is capable of bestowing. I wish it to grow and flourish long after the hands which planted and watered it shall have rested in the grave."

"*September* 20*th.*—I would solicit immediate information whether there are funds on hand for meeting the demands that are or will be made. I hope to hear from you on this subject before the close of navigation, as I cannot justifiably contract large additional debts, if there should be no certainty of their being paid. If there is not certainty, it will perhaps be necessary immediately to dissolve the School—although such a step would be bitter and painful as death itself.

"But I hope that it may not be my painful lot to witness the fall and destruction of an institution, in the existence and welfare of which I feel as deep an interest as it is possible for man to feel in any object whatever. There would have been several accessions to the school from the settlements on the Mississippi this last summer but for the Indian disturbances, which rendered travelling unsafe; and I have received assurances that there will be a considerable addition of boarding pupils from that direction, in the course of the next season.

"I have already baptized three children, being Stockbridge Indians. I have also married one couple, being Brothertown Indians."

"*September* 25*th.*—I received yesterday two boxes. The first of these, which I distinguished as No. 20, is from the ladies of the Missionary Association of Christ Church, Philadelphia."

"*October* 1*st.*—I respectfully state that the actual expenditures, by cash or drafts, of the Protestant Episcopal Mission at Green Bay, from July 1st, 1832, to October 1st, 1832, (not including the expenditure of advances,) have been two thousand eight hundred and seventy-nine dollars and sixty-nine cents, of which sum one thousand and four hundred dollars were in full of contract of June, 1831, for the erection of an additional Mission-house; fifty-nine dollars and seventy-six cents were for the completion of a new well and the making of a platform for the former well; and eighteen dollars and fifty cents were for additional work relating to buildings; and the remainder one thousand four hundred and one dollars and forty-three cents, were for accounts referring in a slight degree to buildings, but principally to the maintenance and instruction of a large family.

"On the 27th ult. Miss Kellogg retired from the care of the Female School, and left the service of the Mission. Miss Sarah Crawford now occupies the place of female teacher. I have regretted much to lose the valuable services of Miss Kellogg. About nine or ten of the girls, under her instruction, have learned most of the rules of English Grammar, and have been exercised in parsing; seven have proceeded through nine sections of Colburn's Arithmetic, and one through this Arithmetic with the exception of a single section. Five have advanced as far as Division in the study of Dubolt's [Daboll's] Arithmetic. Miss Kellogg mentions in her last report of the school under her charge, that the girls 'have generally paid good attention to religious instruction,' and 'are apparently anxious to learn the truth;' and she expresses her 'hearty desire that the seeds of piety which she has endeavored to sow in their hearts, may yet spring up to produce an abundant harvest.'

"The boarders at present in the school are as follows:—

Boarders—boys 46; girls 55—101.
Day scholars—boys 19; girls 6—25.
For six boarders, payment is expected in full.
For nine do., payment is expected in part.
For twelve day scholars payment is expected.

"Among the boarders is the following number of full-blood Indians:—

Savage—2 Menominee, 1 Chippewa, 2 Menominee or Chippewa, 1 Sauk or Fox.

Civilized—2 Mohawk, 4 Brothertown, 7 Oneidas, 1 Brothertown and Stockbridge.

"There are three that are three-fourths Menominee, and two that are three-fourths of Indian blood, viz:—Menominee and Winnebago—twenty-eight half Menominee or Chippewas; one half-Winnebago; one half-Knisteneaux; one half-Sioux; twenty-four quarter-Menominees or Chippewa; six quarter-Winnebagoes; one quarter-Osage; three that are slightly connected with Chippewas; four slightly with Ottawas; one with Menominee and Fox-Indians; the remaining six are fully white."

"*October* 15*th.*—I submit to the Committee the following arrangement respecting the male department, which is begun this day to be carried into effect, and will be continued if approved of. I acquiesce in it, and sanctioned it until the opinion of the Executive Committee should be obtained. Mr. Suydam resigns the school to the care of Mr. Gregory, between whom the charge of the boys while out of school will be shared, though unequally. The charge of the farm, the performance of duties usually appertaining to the office of steward, the care of live stock, and the superintendence of boys at work, will be attended to by Mr. Suydam. There are various little preparations to make for the winter which is at hand, which I cannot possibly execute from want of time and skill and strength, which will be made by Mr. Suydam. An arrangement of this kind is the most cheap that could be adopted, and will, perhaps, supersede the necessity of the appointment of a farmer. Mr. Gregory will indeed by it have much additional care, as he has the whole charge of boys after morning prayers, and instructs the largest every evening, as well as the school six hours a day; but Miss S. Crawford has a still larger number of scholars under her care, of which she has the whole charge, both in and out of school. I submit this arrangement to the judgment of the Committee; and take this opportunity of suggesting whether, in consequence of the difficulties compassing this Mission, the plan of appointing a separate farmer and steward had not better be renounced.

"Since I wrote last, there have been three admissions of boarders; the first, of a deserter who has returned; the second of an Oneida child; and the third of a boy sent from the Prairie du Chiens."

"*October* 31*st.*—I received on the 22d inst. a box from Fredonia, N. Y., sent by [Rev.] G. S. Porter.

"I have also received a letter from the Rev. Henry Gregory, of Moravia, N. Y., of the date of Sept. 19th, mentioning that he had forwarded that day a box for the use of this mission, valued at $64 92.

"So far as I myself am concerned, I would prefer that during the remainder of my term of connexion with the Mission, no additional appointments be made. It is better that the few assistants of this station should be over burdened with toil and care, than that the Mission itself should labor under pecuniary difficulties. My former recommendations were grounded upon the presumption that an extensive establishment would be sustained; but inasmuch as there are obstacles to the immediate accomplishment of so desirable a purpose, I respectfully recall them, and express my entire contentment with the present number of assistants, unless they themselves should complain of the weight laid upon them."

"*November* 1*st.*—The following children have been admitted as boarders since October 1st: *Martinus Swamp*, an Oneida: *Paumanetan* a deserter, who returned; *Pieore Bazin*, connected with Fox Indians, from Prairie du Chien; *Mary Ann Marshall*, white; *Theatiste Brunette*, chiefly white; *Paul Powlis*, Oneida; *John E. Williams*, son of Rev. E. Williams; *Angelique Dube*, half Chippewa.

"I baptized this day one of the boarding children, a Chippewa, Much-a-ke-quarvish, giving her the name of Mary Fletcher. I administered this ordinance, after giving her instruction for which she evinced anxiety, and endeavoring to prepare her for its reception. It was administered to her when suffering from dangerous sickness."

From the Report of the Rev. Mr. Bury, at Detroit.

"*September* 24.—Upon returning home last spring, I resumed my official duties so far as was deemed advisable, and had only officiated about six weeks, when I was under the painful necessity of again desisting from any further labor, and returned to the east, in hopes that a change of climate, &c., together with a relaxation, as far as possible, from all care and effort, might prove favorable to my recovery. Accordingly I left home, and by degrees made my way to the sea shore, where I derived at least some advantage in the evident improvement of my general health.

"I can only add before closing, that the Church in Michigan, we have reason to believe, with humble gratitude to God, is still prosperous, and demanding increased missionary aid."

"*October* 23*d.*—Among the many important stations claiming the attention of the Church, and promising much to the labors of a pious and devoted missionary, I would take the liberty of recommending to your consideration the flourishing settlement of Niles, in the Territory of Michigan.

"From the information of sundry gentlemen who are acquainted with its importance and advantages, as a field of missionary labor, and the fact that there is not as yet any organized religious society, or was not at the last intelligence, although the village and surrounding country are occupied by a considerable population, it would appear to be one of the most favorable openings for the establishment of our primitive and evangelical Church.

"This application in behalf of that portion of the Lord's vineyard, for the services of a faithful laborer, I take the liberty of making, agreeably to the frequent and urgent requests of one or more persons resident at Niles; and so desirous are they of obtaining the services of a clergyman that, as I am confidently assured, could they obtain one with the missionary stipend, they would all unite, Episcopalians and others, in his support, and very soon commence the erection of a church. I need scarcely to add, that in thus pre-occupying that interesting field of labor, the Church would secure a most important advantage —to the glory of God and the best interests of immortal souls.

"While presenting this humble petition, gentlemen, I do not forget that one in behalf of Tecumseh, in Michigan, is also before you, and perhaps still more important, if possible, than the present. Nor would I be thought unmindful of the many claims from every quarter upon your fostering care and support. Still, I trust, it will not be deemed an unreasonable nor premature application to solicit your aid in the premises, so soon as it may be in your power to extend it.

"This much I am well persuaded, that there, as in numerous other places in our widely extended and promising field of labor, such aid would be duly appreciated, and not bestowed in vain."

From the Report of the Rev. Mr. Freeman, officiating at Ypsilanti and Dexter.

"*September* 23*d.*—*For months past* I have been the only officiating clergyman in the whole Territory this side Green Bay. Indeed, I do not recollect a period in all my life of equal length, when I found more to do, or was enabled actually to do more, than since my last report. So that, to-night, the closing moments of another Lord's day, after preaching twice to a congregation full, and (in consequence of enjoying the presence of a number of Churchmen just settled in the country, but residing some distance from this,) *more than ordinarily animating*, while all around appear sunk in repose or silence, seems the only *convenient* opportunity lately occurring in which to write you.

"The affairs of the congregations which I regularly serve, have not materially changed since my last, but have continued as prosperous as could be expected, considering the excitement and alarm and general interruption of all kinds of business, proceeding from that dread pestilence, severely visiting some, and threatening all parts of our country.

"In consequence of such a state of things, the small houses for worship, which I hoped would, by this time, have been in a degree of forwardness, have not been touched, and probably will not be now till another season, if, indeed, they are so soon, unless we succeed in obtaining the anticipated aid from abroad, to our application for which we have as yet received not a word of reply.

"The Communion has been administered once in each of the churches, and two children, the daughters of an English gentleman residing near this place, have been baptized.

"Two communicants have been added to the church in Ypsilanti, and one to that in Dexter; two of the three by letters recommendatory from the churches from which they came. Two more, lately emigrated into this vicinity, will be added, in like manner, at the next Communion; notice for the administration of that ordinance in two weeks having been read to-day, when it is expected that some adults and a number of children will be baptized, and the former received to the Communion.

"About three weeks ago, I again visited Tecumseh, and spent a few days, and preached twice on a Sunday. While there, a meeting of the members and others friendly to the Church was held, agreeably to previous notice, at the house of Gen. Brown, when a parish was duly organized under the name and style of, 'The Rector, Wardens, and Vestry of St. Peter's Church, Tecumseh;' a constitution adopted, and officers chosen; every thing indicating a sure and healthy, though, from peculiar circumstances there existing, it may be a rather slow growth of our beloved Zion, in that flourishing village and truly beautiful section of country. Lay-reading is constantly maintained; but though the performances are very acceptable to those *who do* attend, yet the number is small in consequence of there not being among the people generally, a sufficient knowledge of the Church, to cause their attention to be gained by such services; and of course, no great increase can be expected without *clerical* services: these are what they anxiously desire, and would at any moment raise by subscription enough to *secure* for, at least, one half of the time, could a suitable clergyman be found willing to go there, and would your society appoint him a missionary and locate him at that place. At any rate, they intend applying for an appropriation toward the support of a clergyman, and to trust to the good providence of God to bless their future inquiries and endeavors to find one who might labor there and at Ann Arbor *regularly*, and *occasionally* at the intermediate villages of Clinton and Saline. Is it not possible for another missionary to be sent forth into this field? and a very interesting field, indeed, for the most part, it would be."

EFFORTS IN BEHALF OF DOMESTIC MISSIONS.

During the session of the General Convention, a public meeting was held in St. George's Church, New-York, for the purpose of aiding the operations of the Society in the Valley of the Mississippi. After a most interesting statement of facts from the Right Rev. B. B. Smith, of Kentucky, and Col. Colston, of Va., in relation to the spiritual destitution of the Western and South-western states, several addresses were delivered exhibiting the importance of establishing the Church in this extensive and inviting portion of our country, and eloquently enforcing the obligation resting upon every Episcopalian to assist in the accomplishment of so desirable an object. At the close of these impressive exercises, a collection was made which amounted to nearly two hundred dollars. The following pledges (which had been committed to writing a few days previous and signed by a few individuals) were then communicated to the congregation with an invitation to all who were disposed to affix their names to either of them.

"We, the subscribers, do agree to pay to the Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the sum of one hundred dollars annually, to be obtained by individual subscriptions, collections, or otherwise, for the space of five years. This sum is to be devoted to the domestic objects of the Society in the Valley of the Mississippi, as may be designated by the donors, exclusive of the Mission at Green Bay."

Edward A. Newton, Pittsfield, Mass.
Wm. Richmond, (for St. Michael's and St. James' Churches, New-York.)
Justin W. Foote, (for the Diocese of Mississippi.)
Jonathan M. Wainwright, New-York.
John E. Cooke, (for the Diocese of Kentucky.)
N. B. Crocker, (for Rhode-Island.)

"We, the Subscribers, agree to pay to the Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the sum of fifty dollars annually, for the space of five years, to promote the domestic objects of the Society in the Western and South-western states."

Gold Hoyt, New-York.
P. G. Stuyvesant, do.
Joseph Sands, do.

From the above it will be seen that seven hundred and fifty dollars per annum, for five years, have been secured to the Society for the purpose of enlarging the limits of our beloved Church, in the United States. But what is this sum when compared with the vast amount which the necessities of the case require? Had the means thus generously proffered been *three times doubled*, they would be no more than sufficient to meet the home demands on the Society for missionary services during the last three months.

And how shall this deficiency be supplied?—Who will come forward to assist the Institution in its endeavors to impart spiritual information to those of our own countrymen who are ignorant of divine things? Who will give of their abundance to station ambassadors of the cross in every portion of this land where the sound of the gospel trumpet is not heard? Who will cast their mite into the treasury of the Lord, in order that the scattered and destitute members of our "own household," may be made happy in the possession of the means of grace and the divinely instituted ordinances of religion?

We trust that these inquiries will not be sent forth in vain; and that wherever they find their way, an interest may be excited in the subject which will manifest itself in something more than verbal expressions!

How painful is the reflection, that after an existence of so many years, the sphere of the Society's domestic operations is so exceedingly limited; and its means of acting in this department so far below the ability of the Church, to which it owes its origin!

To every Episcopalian we would put the question, Ought this so to be? While other denominations are using diligent efforts to disseminate their principles and to plant the standard of their faith in every section of the Union, is it a time for us to sit still and be as listless and indifferent as if there was nothing for us to do? O that the period may soon arrive, when all who bear the name of Churchmen, will awake out of sleep, and apply themselves manfully to the work which the great Head of the Church calls upon them to perform!

N. B. Individuals desirous of uniting with the gentlemen above named in this good cause, will have the goodness to communicate their wishes to the Secretary of the Society.

COMMUNICATIONS.

To the Editor of the Churchman.

ONEIDA INDIANS.

Green Bay, Dec. 1, 1832.

Rev. Sir,—I respectfully request the insertion in the Churchman of the following statement relative to the concerns of the Protestant Episcopal Mission at this place. The perusal of the Churchman of Oct. 20th last, which very recently reached my hands, induced me to think it a duty to correct immediately an observation contained in it, which is, I think, calculated to produce an erroneous impression respecting the degree of benefit conferred by this Mission upon the Oneidas.

Previously, however, to my entering on the consideration of the topic particularly referred to, I am desirous of making a few remarks on that of the extension of the mission buildings at this place. This extension took place in consequence of the liberal offers of the Diocese of New-York; and, unless on the sure expectation of receiving her efficient aid, would never have been carried into effect by me. I did not enlarge the Mission House so as to accommodate two hundred pupils, for doing which I had authority; but provided only for about one hundred and thirty children, with the requisite number of assistants. I had, as I still have, in my possession what I considered as a sufficient warrant for this extension, which I will be happy to submit to the public eye, when the time shall have come for my cause to be fully known. When the connexion of this Mission with New-York was formed, it had a considerable number of boarding children, with prospects of continual accessions; and its expenditures must necessarily have been contemplated as large, exclusively of those on account of buildings. The engagements entered into immediately after receiving my authority for furnishing additional accommodations, were completed last June, and hereafter the support of this Missionary station will be the only object to be provided for.

But the matter on which I am anxious at this time particularly to remark, is contained in the following words, being the concluding part of a sentence in the "Report of a Committee of the New-York Convention, presented October 5th, 1832."

"Who (the Oneida Indians, who emigrated from New-York to Green Bay,) at present, it is understood, are receiving no benefit from the Green Bay Mission."

I look back in the first place, a little to the past, and not without reason, unless the labors that have been performed have been utterly fruitless; and secondly, so far as regards the present, I will endeavor to show that the Oneidas are deriving direct benefit from this Mission.

That I have evinced some willingness to do good to the Oneida congregation at Duck Creek, the following narrative of my proceedings may perhaps prove; and if the number of times that I have preached to them, or administered the holy Communion, be thought very small, it ought to be remembered that there was no good interpreter of religious discourses in the absence of the appointed Missionary at Duck Creek,—that my cares at home were continual and pressing, and that I have ever promptly obeyed every call to perform any services that might be required of me by the Oneida people. Once I did fail in meeting an engagement to preach at that place, but the failure was occasioned by necessity alone. In February, 1830, I preached to the Oneidas, and administered the Lord's Supper to 18 persons. Another appointment was made in the spring of that year, I think, at my own suggestion; but, on the eve of setting out to fulfil it, I was requested to defer my visit on account of the state of the roads. In October, 1830, I again preached to the Oneidas at Duck Creek, and administered the Lord's Supper to 19 persons. I preached to the Oneidas in December of the same year, and administered the Lord's Supper to 28 persons, baptized four children, and married one couple. In Sept. 1831, I was sent for to baptize a sick child at Duck Creek, to which place I went without delay, and there baptized two children that were ill. In the evening of the same day, after the performance of divine service by one of the chiefs, I preached a short discourse to a few persons gathered together, and on this occasion baptized two children. In Jan. 1832, I went twice to Duck Creek by request; in the first instance to baptize, and in the second to attend the funeral of a child. In the month of February last, I again preached at Duck Creek, married one couple, baptized two children, and administered the Lord's Supper to 20 Oneidas and 4 other persons. The whole number of Oneida children baptized by me is 17.

I wrote in July, 1830, to the Executive Committee, soliciting their judgment with regard to the admission of Oneida children as boarders; and in answer to this letter I received a qualified permission, of which, in due time, I was happy to avail myself. In January and February, 1831, thirteen Oneida children were received as boarders, one of whom has continued as such, to the present time, another of whom, left in the following summer; and the remaining eleven of whom, remained at this school for about 18 months. In July and November of the same year, two Oneida children were admitted as boarders, who are still at this Institution. In February, 1832, two children were received into the boarding-school, one of whom was an Oneida, and the other partly Brothertown and Stockbridge, but represented to me as associated with the Oneidas, on whose account he was admitted: these children are still at the Mission. In August, 1832, three Oneida children were re-admitted; and two Mohawk or Oneida children were received as boarders; these children are yet at this school. On the first of October last, there were at this establishment, of children of the N. Y. Indian tribes, two Mohawk or Oneida, seven Oneida, four Brothertown, and one partly Brothertown and Stockbridge, but considered by me as an Oneida; all of which, excepting one Brothertown, are yet connected with this Mission. And in the month of October, one Oneida child was received as a boarder; another, (the son of an Oneida chief, Henry Powlis,) was re-admitted; and another child, the son of the Rev. E. Williams, was admitted; all of whom are still at this Mission. There is, in addition, an Oneida child temporarily boarding at the Mission and attending the school. And had there been more applications, there would have been no refusals except for satisfactory causes. I declined in one instance receiving an Oneida child, on account of its age, for which reason I have refused admitting children of Menominee or Chippewa descent; and I acted so, because I should be responsible for their conduct, while I could not exercise a sufficient degree of control over that conduct. When several of the Oneida children left the Mission, last summer, I requested one to inform the rest that I should be happy for them to return, if their parents or guardians should think proper to place them again at the school. And in the course of the following summer, eight Brothertown children were taught gratuitously as day-scholars. It ought also to be stated, that in conformity to what I judged the views of the liberal supporters of this Mission, nothing has ever been asked or would have been received as compensation for the boarding, tuition, and clothing of Indian children whether civilized or savage.

I have carefully looked over the lists of appropriation of mission property to children; and from a calculation of particulars have estimated that the appropriations of clothing, books, &c., to the Oneida children, including the child considered by me as entitled to their privileges, and expenditures on their account up to the first of October last, amount to $243 77

But this amount falls short of expenditures on their account in common with the rest of the mission children, and respecting which it would be difficult to form an estimate. For of every thing purchased for the boarding children, exclusively of clothing, &c., of all the variety of articles coming under the heads of school and house furniture, they have shared in the use.

I have also calculated the expenditures on account of the support of Oneida children up to the first of October last, at the rate of $30 00 per year for each child, and find the amount to be $672 50

My calculation of the expenditures for the support of Oneida children from Oct. 1, last, to this date, is - - - $62 50

Whole amount - - - - $978 77

I ought not to omit noticing, however briefly, the benefits of education which the Oneida children have received at this school. That they have been considerable and should be taken into account, one of the accompanying papers will afford some proof. I will here only say that of all admitted previously to Oct. 1, last, there were but three that did not commence their studies with the alphabet; and that on the first of October, with the exception of two small children recently admitted, all could read in English in some degree, and some with great readiness, and that several had made advances in grammar, geography, and arithmetic.

Accompanying this communication are papers marked A. B. C. D. E., illustrating the preceding calculations, and furnishing a list of admissions of Oneida children, and of the studies begun on their admission and attained to on their removal, or on the 1st of October last.

In the spring of 1831, I could with difficulty restrain myself from resigning my charge, on account of the numerous difficulties of my situation even when this Mission had the fairest prospects of pursuing a prosperous course; but when I was encouraged to add largely to its accommodations, I sacrificed my private feelings and wishes in order to execute (as I supposed) the plans of its friends and patrons. I resolved, however, that, as soon as the buildings should have been completed, I would retire from a station of so great responsibility and anxiety, even though the field on which I might next enter should be in the depths of the wilderness.

In June last I forwarded a letter of resignation to the Executive Committee; but I have not yet been relieved, though my heart's desire is for rest from labors that are beyond my strength. I commend this Institution, (now having on the list of boarding children one hundred and eleven names,) to the protecting care of God; and pray that He will be unto it "a wall of fire round about, and will be the glory in the midst of" it.

Respectfully submitted,

Richard F. Cadle.

Green Bay, Dec. 3, 1832.

We willingly certify that there were on the first day of October last, seven Oneida and two Mohawk or Oneida children, and a child partly Brothertown and partly Stockbridge, but received, on account of the Oneidas, supported and educated by the Green Bay Mission, and that since that time four children from Duck Creek, including the son of Rev. E. Williams, have been admitted, all of whom are boarding in the Mission at the present time.

John V. Suydam,
Almon Gregory,
Sendh Crawford,
Mary Ann Crawford.

For the Churchman.

GREEN BAY MISSION.

Mr. Editor,—I have just received the January number of the Missionary Record of our Domestic and Foreign Missionary Society. The Treasurer's Report, with which it closes, contains a notice of his receipts from Oct. 12, 1832, to Jan. 12, 1833, from Maine to the District of Columbia inclusive, and exhibits a state of things which, I confess, is very painful to my feelings, as a New-Yorker, deeply interested in the success of the plan by which the Green Bay Mission has been taken under our especial patronage. It is well known that that mission is now *greatly suffering*, and that there is danger of the credit of the Society being seriously impaired, unless prompt and liberal aid is extended from some quarter. Of course the attention of the Society and the Church is naturally directed, for this purpose, first and chiefly, to this Diocese. The Bishop, and the few who have acted with him, have repeatedly urged this subject upon the Diocese, and warmly exhorted their brethren to leave no proper means untried to relieve the Society, with all practicable expedition, from its heavy responsibilities relative to Green Bay. Great then was my surprise, and great, I confess, my sorrow too, to find, in the above report of the Treasurer, the following facts:

From the Diocese of New-York, there are acknowledged but $201 79 specifically given for the Green Bay Mission; while $1783 71 are acknowledged as specifically appropriated to other objects, and $72, as given without any particular appropriation. I take it for granted the presumption is not unreasonable that this $72 will, because not appropriated to Green Bay, find some other channel of application. The same, too, may be said of the $249 48, collected in this city at the preaching of the sermons before the Society, and the Board of Directors.

From other Dioceses than New-York, I see not one cent acknowledged for Green Bay.

Thus, then, it appears that while all the rest of the Church is leaving Green Bay to the care of New-York, that Diocese, while that particular Mission is greatly suffering, has, in three months of the most crying need of that Mission, given at the rate of eight or ten dollars for other purposes, for *one* which it has given to that—relieving the rest of the Church of an important share of its just responsibilities, while it has received nothing in return, and is daily hearing of its supposed pledge being unredeemed.

Will it be surprising, if, under such circumstances, they whose zeal for this cause led to the operations which have received this name of *pledge*, seeing themselves not sustained by correspondent feelings on the part of the Diocese, and regarding the expectations which they thought they were justified in holding out, as utterly frustrated without any fault of theirs, deem themselves justified in relinquishing the stand they have taken, and leaving the Green Bay Mission to take its chance, with the others, of an interest in the Church at large?

And let me further ask, Mr. Editor, Is it unreasonable to expect that under these circumstances of the case, the $320 collected in this Diocese without any specific appropriation, be given by the Executive Committee to the relief of the Society's responsibility for Green Bay?

A New-Yorker.

For the Churchman.

Mr. Editor,—I never so fully realize the blessings of civil liberty as while reading the history of oriental despotism; never so duly estimate the comforts of public tranquillity as when occupied in the painfully interesting narrative of the feudal times and customs. It is the natural result of general laws of mind, and therefore, I suppose, universal. The same laws, of course, apply to the modification of our sense of any of the circumstances of our condition, whether temporal or spiritual. The beating of the storm without heightens the enjoyment of fireside comfort. The legends of persecution and martyrdom make us thankful for peace which would otherwise be overlooked in our list of privileges. The picture of ignorance and superstition as they have reigned in other times, and even do now tyrannize over other lands, teaches us the true value of our full measure of gospel light and spiritual freedom.

These thoughts—trite and obvious, I know they are—arose on reading a document, from which they induce me to send you an extract. It is a Formula of Renunciation to be used by a convert from the Armenian Church on his reception into the pale of that of Rome, written in the Greek language, and published from a manuscript in the Royal Library at Paris, by J. B. Cotelerius, himself a French Papist.

Commencing, "I, *such an one*, do join the Orthodox, Apostolic, and Catholic Church, and do renounce and anathematize the heresy of the Armenians, their customs, institutions, feasts, prayers, fasts, assemblies, meats, and drinks." The proselyte is made to profess the true faith by a repetition of the Nicene creed, with a short exposition of sundry articles bearing on the opinions of the Jacobites. He then declares his adherence to the general councils acknowledged by the Romish Church; recounting their names and principal characteristics, including a long list of the names of the "impious," "crazy," and "childish" heretics whom they anathematized. This part ends with the very complaisant and sweeping assurance that the new-born son of orthodoxy "anathematizes the above, and all likeminded, and all whom the Catholic Church *anathematizes every day*." Then commences a specification of some transgressors, whom, as his former accomplices, the convert is bound to hold in special abhorrence.

"If any man adds to the words" Holy GOD, holy strong, holy immortal, the phrase 'who was crucified for us,' *let him be anathema*, [that is in plain English, CURSED. The words so carefully guarded are the Greek form of the Trisagion, of which the story goes, that a boy of Constantinople, in the year 447, was taken up into heaven, heard the angels singing this formulary, of course in Greek, came down and told Proclus, the patriarch, and then died! No wonder any human addition should be condemned, even if it had not contained a lurking heresy!] If any man does not worship the holy images, but say that they are idols, *anathema to him*. If any man says that it is a sin not to fast in the week of Prophonesis, [that before the third Sunday after Epiphany] called Artziburtzen, [or the Precursor: said by the Greeks to be kept as a fast by the Armenians, in memory of the *death of the dog* of Servius, the promulgator of their so called heresy,] and eats flesh in the week in which he ought to live on eggs and cheese, [viz:—the week before Quinquagesima Sunday,] *anathema to him*. If any man say that daily worship and communion in the holy season of Lent is a sin, and eat only milk and eggs on the Sabbath and on the Lord's day, *anathema to him*. If any man puts no leaven nor salt in the bread, and mixes no water in the same, for the Communion, *anathema to him*. If any man does not keep the Annunciation on the 25th of March, and the Nativity, on the 25th of December, *anathema to him*. If I say these things in hypocrisy, and not with my whole heart and soul; or if I only now pretend to be orthodox, and mean afterward to deny this profession, and go back to my former heresy; or if I am found feasting or eating with the Armenians, or holding intercourse, secret or open, with the Jacobites, and do not rather rebuke them and their heresy, then *may all this curse come upon myself, with the fear of Cain, and the leprosy of Gehazi*, beside the civil pains and penalties to which I subject myself; and *in the world to come may I be cursed and condemned, and my soul placed with Satan and his angels*. Anathema to all the heretics."

The Archbishop is then directed to put his hands upon the proselyte who has made this edifying declaration of his disposition to 'live peaceably with all men,' and pray over him; and of all the invocations which it was possible to frame, none could be found more suitable to the circumstances, it seems, than this:—"O GOD OUR SAVIOUR, WHO WILLEST THAT ALL MEN SHOULD BE SAVED, AND COME TO THE KNOWLEDGE OF THE TRUTH," &c. Such is the blindness of bigotry! The man who has been causing his fellow mortal to imprecate on himself tremendous curses if he be not sincere in cursing others for the most paltry differences in matters of no moment, dares to remind his Maker of that very will which he has done his utmost to counteract!

In these things, MR. EDITOR, there is no romancing. In sober earnest the form was compiled, and no doubt used by those who thought they did GOD acceptable service, and believed themselves actuated by zeal for the Gospel!—How does it behoove us to be thankful that the veil of ignorance which blinded them has been torn away! How does it become us to be watchful, lest we too be actuated by a spirit the very opposite to that pure and holy faith which we profess!

Yours,

ALIQUIS.

ST. JOHN'S CHAPEL.

To the Editor of the Churchman.—

DEAR SIR,—I am well satisfied that it is farthest from your intentions to convey erroneous impressions through your columns. There is an editorial remark, however, in your last paper, which may have this effect. You speak as if the enterprise in St. John's Chapel to furnish a room and supply a library for the use of Beneficiaries at the Seminary was "rapidly advancing to completion." This is by no means the case. Sufficient has been raised for the former object, but the latter,—the establishment of a library, composed merely of such works as are indispensably requisite, will require in the outset, *three or four hundred dollars*. I need not urge the expense of theological works, and particularly such as are wanted as text books. So far then from this enterprise "rapidly advancing to completion," it has but commenced. We have had good encouragement, it is true, but must still look to the fostering care and patronage of the congregation. The library of such a room I should consider as *fairly begun*, if some lover of the work, ready to give, and willing to distribute, would furnish the *corner stone*, viz:—Patrick Lowth, Arnald and Whitby's Commentaries, cost, say $70.

"Think nothing done while aught remains to do."

A.

For the Churchman.

BRIEF NOTICES OF TRACTS.

An Important Discovery, or Temper is Every Thing. N. Y. P. E. Tract Society. No. 30. pp. 16.

A narrative tract, the design of which is unfolded in the title; to which are added Rules for the Improvement of the Temper, with suitable prayers.

A Companion for the Book of Common Prayer, containing an explanation of the Service. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York. Fourth edition. N. Y. P. E. Tract Society. pp. 81.

A short but an admirable explanation of the services of our Church, compiled from the writings of the most approved commentators on the Book of Common Prayer, by the late revered Bishop Hobart. The advantages of forms of prayer for public worship are forcibly stated,—the numerous excellencies of the liturgy clearly exhibited, and its various parts explained. We regard this work as eminently calculated to benefit our Church, (indeed experience has already proved it to be so,) by removing the many prejudices which exist against its institutions in the minds of those unacquainted with their true import and tendency; and by leading those who are members of the Church to prize it more highly, which they cannot fail to do as they become better acquainted with it; and by exciting them to cultivate those sentiments of devotion, reverence, and sincerity, which it is designed to awaken, and without which they in vain call themselves Christians. The author cherished the hope that while this exposition of the service would be found by *all* a useful companion for the services of the sanctuary, it might prove more particularly useful to the *young*. To all who have the charge of *youth*, to the clergy, parents, and Sunday School teachers, we recommend it, assured that its faithful use will lead them to love the Church and her services, and thus, by GOD's blessing, be the means of preserving them from destruction, and of leading them to choose that good part which shall not be taken from them.

To this edition a series of questions has been appended, which adds much to the value of the work as a manual for the young.

Bishop Blomfield's Manual of Family Prayer. N. Y. P. E. Tract Society. No. 34. pp. 36.

This is a work of known value. To its wide circulation in England has been attributed in a great degree the spread of the habit of family devotion in that country, and we doubt not but that it has been the instrument of good in the same way, though it may be in a less degree, in this country. We rejoice to know that many thousand copies have been put in circulation. Would that copies were multiplied till it might be found in every habitation in our land where family prayer is unknown. One, and a very great obstacle to the commencement of this important and delightful duty would then be removed,—the want of a suitable form. The simplicity of the prayers contained in this manual, and the small size of the work, fit it for very general distribution.

An Address to a Youth at School. N. Y. P. E. Tract Society. No. 35. pp. 8.

This address should be in the hands of every young person. We know not where else may be found compressed in so small a compass, and stated in a manner so well calculated to fix the attention and interest the feelings, so many important truths. The prominence given throughout to the distinguishing doctrines of the Gospel, the sinfulness of man—his need of a *divine* Saviour—the necessity of a *new* nature—his need of a divine sanctifier,—is not one of its least excellencies.

A Short and Easy Method with the Deists. By Rev. Charles Leslie. N. Y. P. E. Tract Society. pp. 40.

This is a reprint from Vol. I. of the "Standard Works," published by the Press, with the notes of the editor. It is too well known to need any explanation of its design, or any commendation of its excellence.

X. H.

THE CHURCHMAN.

SATURDAY, FEBRUARY 9, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our terms, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.—Feb. 17th, St. Paul's Chapel; March 3d, St. John's Chapel; March 17th, St. Mark's Church; March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

NOTICE BY BISHOP ONDERDONK.

BISHOP ONDERDONK adopts this mode of requesting to be speedily informed, at what places in this Diocese it is expected that Churches will be ready for consecration in the course of the next Spring and Summer, and at what particular times. He begs also, that he may be notified of such Deacons, being parish ministers or missionaries, as expect, during the same period, to be prepared for Priests' Orders.

The Editor of the (Auburn) Gospel Messenger is requested to give the above two or three insertions.

MISSIONARY RECORD.—The first number of this periodical was received by us on Saturday last. A correspondent in another column calls the attention of our readers to some important facts which it developes. We are glad to see the paper, having considered it very important as an instrument for exciting and fostering a proper interest in behalf of our Missionary Society. The editorial remarks which open this number of the Record, suggest as "the advantages to be derived from the publication of matter such as that to which these pages will be devoted,"—1. The removal of objections to the cause of Missions;—2. The excitement of "interest in the plans already brought into operation for the conversion of the world to GOD;"—3. "Keeping alive in the breasts of Christians a sense of their advantages and obligations, and constraining them to a becoming liberality in their contributions for the universal spread of the Gospel." It should render itself further an important channel of authentic and full information, in reference to the condition and wants of the destitute portions of our own country.

"In concluding these remarks," he says, "we would beg leave to remind our readers, that they have in their hands a paper, undertaken with an exclusive reference to the glory of GOD, and the best interests of his creatures. The scanty information possessed by Episcopalians generally, upon the subject of Missions, and the pressing solicitations from every quarter of the Church, for knowledge of this description, is a sufficient reason, did no other exist, why the Society should put forth a publication of the kind. But it is a fact easily to be demonstrated, that a work of this character is essential to the very existence of the Institution. Depending, as it does, on the charity of the members of the Church, it could not prosper without some method of making known its undertakings, successes, and wants. By means only of a publication issued at stated and frequently recurring periods, and circulated through every portion of the country, can its operations be effective, regular, and commensurate with the ability of 'our household of faith.'

"May we not hope then, that the 'Missionary Record' will be regarded with favor by every Episcopalian; and that all who have it in their power, will not only patronise the paper themselves, but strive to increase its list of subscribers by the names of all within their influence? To the clergy especially, does the Society look for countenance and co-operation in this undertaking. It is doubtless within the power of those who minister at the altar, to do much for the aiding of the Institution in this department of its operations; and mortifying indeed would be the reflection, if, through their neglect, the Society should be involved in an expense which it is not able to sustain."

The receipts into the Treasury from Oct. 12, 1832, to Jan. 12, 1833, have been as follows—(the report is, however, only partial,)—Maine, $15;—New-Hampshire, $132;—Vermont, $115;—Massachusetts, $208 60;—Rhode-Island, $82;—Connecticut, $403 26;—New-York, $2,338 48;—New-Jersey, $74;—Pennsylvania, $462 92;—Maryland, $190;—District of Columbia, $20.

Extracts from the Record will be found under the head of Missions in our paper to-day. It contains information also in relation to the Society's stations in Tennessee, Mississippi, Florida and Greece. We find upon the cover a copy of the

TESTIMONIAL REQUIRED FROM APPLICANTS FOR MISSIONARY APPOINTMENTS.

Extract from the 7th Article of the By-Laws.

The Executive Committee shall not hereafter appoint as a Missionary, any clergyman who is not recommended as a clergyman of respectable standing in this Church, and possessing such qualifications as may render him apt and meet for the duties of a Missionary, by the Bishop of the Diocese to which he belongs; or the Standing Committee, if there be no Bishop; or if the clergyman belong to any State or Territory in which the Church is not organized, by at least three respectable members of this Church, (at least one of whom shall be a clergyman of respectable standing,) certifying from personal knowledge of the proposed Missionary.

EDITIONS OF THE BIBLE.—The Vermont Chronicle, in noticing the new edition of the Bible, now preparing by the Auxiliary New-York Bible and Common Prayer Book Society, has the following remarks:—

"While we are glad to see this enterprise of the N. Y. Bible and Prayer Book Society, and accord with the remarks of the Churchman, we will add that there are in the country, floods of *incorrect* and cheap editions of the Bible—executed in a style *unworthy* of such a book. These are, principally, if not wholly, from worn-out stereotype plates, which some private bookseller purchases for little or nothing, and forthwith issues an edition, in which, every article of stock and labor that enters into their composition, is at the minimum of quality and expense. The consequence is, that the Bible cannot be read, and will probably fall to pieces during the first attempt. Such Bibles have been plenty in this region, at from one to two shillings each. Every person who buys one, is disappointed and imposed upon. We hope that while there are good Bibles in abundance, both in public and private depositories, the public will be on their guard, and not patronize by their purchases, a system, which threatens to fill the country with poor Bibles. When a stereotype plate is worn so that the impression is no longer legible, it should be abandoned—not sold for further use, but committed to the crucible,—to buy and sell it for use is a sin."

The New-York Society has from the first acted on the principle of furnishing a good book or none: and the Bibles furnished from its depository have been surpassed by none in strength of binding, and, by none at least of equal price, in legibility.

ASSOCIATIONS FOR PIOUS PURPOSES.—Every day is bringing new confirmation to the opinion, that harmony among professing Christians and the general good, are most effectually secured, by associations whose members are agreed in their religious opinions. Universal adoption of the principle, would, we are persuaded, not only remove one great occasion of error,—the tacit compact to avoid discussing points of difference, but tend powerfully to promote ultimate union, good fellowship, and agreement in the faith. We are pleased in seeing so respectable and important a paper as the 'Presbyterian' asserting similar opinions. The article which follows, from its last number, goes far toward a complete adoption of the *precise views* advocated by Bishop Hobart, differing from him only in what is said in regard to Bible Societies. Our readers will remember our having lately directed their attention to an article of the same tenor in the leading journal of the Methodist denomination.

The noun *Sectarian* has very nearly shouldered out the genuine English word *Sectary*, and indeed has come to have a shade of meaning different from the latter. It denotes, not the follower of some particular denomination, as all are who profess any religion, but one who is zealous for the interests of the body to which he belongs, and refuses to associate and co-operate with other denominations in schemes of piety and benevolence. Now this may be right or wrong, reasonable or unreasonable, according to the nature of the object, which it is proposed to pursue. As all Christians ought, as much as possible, to "keep the unity of the spirit in the bond of peace," and to acknowledge as brethren, all who visibly belong to CHRIST; so they should associate with each other in all matters, where there is no necessity for compromising their respective principles, or of coming into collision upon the points in which they differ. If the attempt is made, to bring people nearer together than their religious opinions and customs will permit, the consequence will be contention and confusion, as particles which have no affinity often repel each other when brought into contact.

In circulating the Bible, without note or comment, all Christian denominations may unite. The acknowledgement of the Scriptures as a divine revelation, is a point in which they all agree. We regret, therefore, as most unwise, the attempt to introduce into Bible Societies, any principles not acknowledged by all who call themselves Christians. Having once begun, it becomes impossible to draw the line. When, however, the attempt was made to form Missionary Societies, and Tract Societies, upon this catholic principle, inconvenience was soon experienced. However kind may be the feeling mutually cherished, in such a case, by different denominations, we are persuaded that in the general, it is most wise for each to manage its own ecclesiastical affairs, without connexion with others. Harmony will be best preserved in this manner, and the work will be most effectually done. This "separate action" of denominations, is by some considered "sectarian," even when they interfere in no degree with others. We see nothing reprehensible in such a course. Indeed, every year's experience is teaching us, that, leaving out of the question the pride of *would-be* 'National' Societies, nothing is lost, but much gained, when each denomination forms its own plans, and pursues its own objects; still exercising charity toward others, and when opportunities offer, aiding them, and co-operating with them.

SUNDAY SCHOOL TEACHERS.—A correspondent, connected with the Mission Sunday School now held at No. 115 Ridge-street, appeals earnestly for the aid in that School of "experienced, devoted teachers, such as are willing to submit to severe labors and great self-denial;"—and expresses the hope that the appeal "will meet the eye and its object reach the hearts of many such teachers as are needed at the School." It is thought, and the suggestion is important, that the double influence of the Mission Schools, in benefiting the pupils directly, and in many instances bringing the *families* with which they are connected to partake in the worship and instruction of the Lord's day,—give the claims of these upon the services of Sunday School teachers, a decided preference over those of the parochial Schools. Many of these scholars, too, it should be considered, will eventually be retained as members of the Mission congregations.

ST. JOHN'S CHURCH, JOHNSTOWN.—A correspondent informs us that this parish, lately vacated by the removal of the Rev. Amos C. Tredway to Sackett's Harbor, is still destitute of the services of a Rector.

GENERAL AGENT.—The Rev. Mr. Boyd, of Philadelphia, has been appointed General Agent of the Domestic and Foreign Missionary Society of our Church.

FAIR.

THE Ladies to whose management the *Daily Infant School of the Mission-Church* has been intrusted, propose to have a *Fair* for the purpose of defraying its expenses. They take this means respectfully to invite all who feel interested in the object, to assist them in preparing such articles as are usually exhibited for sale on these occasions.

The second week in March is the time fixed upon for the Fair. It is desirable that the contributions should be sent in as soon as the first week in March, that they may be arranged for the sale.

Articles may be sent to the Daily Infant School Room, under the Church, between the hours of 9 and 4 o'clock, and to No. 44 Franklin-street. Feb. 9.

Calendar.

Feb. 10.—Sexagesima Sunday.
—— 17.—Quinquagesima Sunday.
—— 20.—Ash Wednesday.
—— 24.—1st Sunday in Lent. St. Matthias.
—— 27.—Ember Day.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—*Tennessee*. Ordained at Lexington, Kentucky, on the festival of Epiphany, by the Rt. Rev. Bishop Smith, Mr. Erastus Burr, of Tennessee. This was the primary ordination held by Bishop S., and Mr. Burr is the third person ordained for the new Diocese of Tennessee within a year past. The event, we trust, is auspicious for the Church in that State.

CONFIRMATION—*New-York*. The holy rite of Confirmation was administered to seventeen persons, in Trinity Church, in this city, on Sunday last.

CLERICAL CHANGES—*New-York*. The Rev. Jesse Pound, Deacon, has become the Missionary at Palmyra, Wayne county.

PAROCHIAL EFFORTS.

A Good Measure.—The worthy rector of a neighboring parish, informs us that he recently laid before his congregation in the form of a discourse, a history of their commencement and progress, and at the close of divine service made a collection for the missionary fund of *fifteen dollars*. This we consider a good thought, for if the members of every parish in the western part of the Diocese were duly informed of the circumstances of their organization, and of the sustaining care exerted for them by the Diocesan Missionary Society—*now the Education and Missionary Society*—they could not avoid perceiving the vast importance of sustaining this Society to the utmost of their power. The congregation above referred to has long been a very small one, and is now sustaining very heavy expenses. Should all others follow their example, the amount of advantage to the cause of religion and the Church would soon prove to be very great.—(*Aub.*) *Gospel Mess.*

WANT OF CLERGYMEN.

More Macedonian Calls.—A missionary laboriously engaged in a large circuit, writes us,—that he is adding one or two newly organized congregations to the number now under his care, and they were before too many for one man to attend to as *he* would desire who loves the cause. This same Missionary asks with anxiety, "how shall the want of clergy in our Church be supplied?" Our answer is—By GOD's blessing upon the prayers and exertions of every Churchman, especially applied to the Education and Missionary Society.

Another missionary asks us to aid him in finding a clergyman for ———. There are two or three other points in the vicinity where congregations could be gathered. The place first alluded to is not 70 miles from Auburn, and in a fine country. A pious and wealthy individual offers to pay for one year $280, and for the two following years $180 each, toward the support of a minister, and these sums will be secured so as not to be varied by the death of the individual proposing to give them.—(*Aub.*) *Gospel Mess.*

SUMMARY.

NORTH-CAROLINA.—The Fayetteville Observer states that the public services, during Bishop Ives' late visitation at that place, were very numerously attended. Sixty-one persons partook the rite of Confirmation in the parishes of Wadesborough, Wilmington and Fayetteville; of which number 13 white and 22 colored persons are connected with the Church in the latter place.

Insanity.—The report of a Committee of the House of Representatives of New-Hampshire, upon the subject of building an Insane Hospital, exhibits details of suffering that shock every humane feeling. There are in that State by the official returns, 201 insane persons; the Committee express a confident belief that the real number is much greater. The report says—

"Where are these insane? What is their condition? There are individual cases, which by the kindness of friends, able and willing to provide the means, are rendered as comfortable as their situation will admit. The number thus fortunate, the Committee are constrained to believe, is comparatively small. Many, laboring under an inoffensive hallucination of mind, wander about, the sport of unthinking boys and unprincipled men. A large proportion, seventy-six, are reported to be in close confinement; some of them in chains, or in cages made for their confinement; some are in out-buildings, garrets, or cellars of private houses; some are in our county gaols, shut up with felons and criminals of every description; some are in alms-houses, in brick cells, 'never warmed by fire, or lighted by the rays of the sun.' The facts presented to the Committee not only exhibit severe, unnecessary suffering, but utter neglect, and in many cases actual barbarity. To convince the House of the correctness of this general remark, they feel it to be their duty to report some of the instances to which they refer, however painful the account may be to every one not dead to all feelings of humanity. An insane woman who had wandered from her friends, was confined in one of our gaols in winter and without fire. From the severity of the cold and her fixed posture, her feet became so much diseased, that it was considered necessary to amputate them at the ancle, which was accordingly done, and the woman afterwards restored to her friends in this mutilated condition. Another female was confined in a garret, where, from the lowness of the roof and her consequent constrained position, she grew double, and is now obliged to walk with her hands as well as her feet on the floor. A man was confined for years in a cellar, nearly naked, with a bed of wet straw. Another is at this time chained to the floor in an out-building, 'glad to pick the bones thrown into his kennel like a beast'—once, with sufficient property—once in every respect as active and happy as the best of us. It is admitted that these are extreme cases; but let it be recollected there are but few of such cases known to the Committee. The accounts submitted to them exhibit a mass of extreme unmitigated suffering, from the details of which humanity revolts.

"This state of things has been permitted to exist, merely because it was unknown. In the extremity of the disease, the maniac is withdrawn from observation. He is placed out of sight and forgotten. The prosperous look not in upon the secrets of his prison house. His voice, in his raving, grates not on the ear of the happy. They who have the custody of the wretched being, are too prone to neglect their duty and his claims upon them for kindness and forbearance. Their sympathy is exhausted, and their kindness becomes blunted by familiarity with misery. They often give up the feelings of the friend, for the apathy of the jailer, and after reducing the madman to the utmost degradation of which human nature is capable, so that he has lost almost the form and appearance of a man, they have in many cases utterly neglected even the appearance of ministering to his wants. There is, too, on this subject, a common error, that the maniac is insensible to suffering, and that the disease is incurable; thus the unfortunate subjects of this malady, as if they had lost their birth-right as men,—'as if they were fallen stars from the sphere of reason,' are consigned over to chains and imprisonment, and doomed to wear away a wretched existence, until death, like a kind angel, comes to their relief."

Surely it was time that effectual relief be provided for such sufferings. Howard found few cases of more deep distress.

Revival Tract Committee's seventh Tract.—"We cannot but consider this production as erroneous and dangerous."—*The Presbyterian.*

Auburn Prison.—The annual report of the inspectors of this prison, was made to the Senate on the 15th January. The total amount of the earnings of the convicts for the year, is stated at $41,833 47; and the expenditures for the general support of the prison at $38,305 31, leaving a balance in favor of the prison of $3,528 16. In addition to this balance, the inspectors state that the prison should be credited with the expense of keeping, feeding, and clothing about 100 convicts who have been employed since the 1st of June last, in the erection of the new cells in the south wing, whose labor has not been taken into the account of profit to the prison; and also the erection of a workshop, 100 feet by 40. The number of convicts in the prison, at the commencement of the year, was 646; received during the year 192; discharged by expiration of sentence 115, by pardon 27, one by order of the Supreme Court, and 12 by death; leaving at the prison on the 1st inst., 683. Of the number received during the year, 60 were from the prison at Sing Sing.—*Argus.*

American Education Society.—The Quarterly Register for February fully sustains the previous character of the work. At the quarterly meeting of the Board of Directors in January, appropriations were made to 298 former beneficiaries, and 35 new ones; total 333, of whom 62 are in four theological seminaries, 215 in eleven colleges, 55 in twenty-three academies, and one under private tuition. Amount appropriated, $16,454. Receipts during the quarter, $12,138 14.—*N. Y. Evang.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:

Missionary Disposable Fund.

1833.		
Jan. 26.	Received collection made in St. Mark's Church, New-York, per Rev. Dr. Creighton,	$30 86
28.	Received collection made in St. Paul's Chapel, New-York, on Sunday, 27th,	171 00
28.	Received collection made in St. Peter's Church, Hobart, Delaware Co., per Rev. Wm. Allanson,	11 38
Feb. 6.	Received collection made at Christ Church, Manlius, on Sunday, 20th Jan., per Rev. A. S. Hollister,	15 16
		$228 40

Education Fund.—Disposable.

Feb. 4.	Received collection made in St. Peter's Church, New-York, on Sunday 27th January,	10 00
" 5.	From an unknown friend, for the purpose of founding a Scholarship, to be contributed annually for three years,	150 00
		$160 00

BENJAMIN M. BROWN, *Treasurer*,
Feb. 7, 1833. 61 Water-street and 128 Bowery.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer acknowledges the receipt of the following amounts, in aid of the Stereotype Plate Fund for the Bible.

From the	Rev. S. R. Johnson, Hyde Park,		$20 00
"	Henry Laight, per G. G. Van Wagenen,		20 00
"	a Life Member of the Society, per do.		5 00
"	G. G. Van Wagenen,		15 00
"	W. H. Townsend,		8 00
"	F. C. Tucker, per Mr. L. Phillips,		10 00
"	H. D. Alarick,	per do.	10 00
"	J. Heath,	per do.	5 00
"	Samuel Ward,	per do.	20 00
"	Robert Carter,	per do.	20 00
"	L. P.,	per do.	15 00
"	E. L.,	per do.	10 00
"	G. I.,	per do.	10 00
"	Aaron O. Dayton,		20 00
			$188 00

RICHARD OAKLEY, *Treasurer*,
February 7, 1833. No. 105 Front-street.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the N. Y. Protestant Episc. Tract Society, acknowledges the receipt of the following sums, viz:—

1833.		
Jan. 14.	A donation from a lady,	$1 00
" 28.	From 20 annual subscribers,	23 00
"	From 5 new annual subscribers, by the hands of Mr. Thomas Thomson,	5 00
"	From one new annual subscriber, by the hands of W. H. Hobart, M. D.,	1 00
Feb. 1.	A donation from a lady,	50
		$30 50

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

CITY MISSION.

The City Missionary acknowledges the receipt of the following donations for the charity fund:—

From an Episcopalian,	$10 00
From a lady of St. Paul's Church,	5 00
From S. W.,	10 00
From Miss B.,	5 00
From Mrs. M.,	2 00
	$32 00

B. C. CUTLER, 76 Walker-street.
Feb. 6, 1833.

MISSION CHURCH OF THE HOLY EVANGELISTS.

Teacher's Charity Fund.

The Treasurer of the Teacher's Charity Fund of the Mission Church, acknowledges the receipt of the following sums, to aid in clothing the poor children of the schools connected with this church, namely:—

From several individuals, by Miss Batten,	$10 00
Two annual subscriptions,	4 00
Three donations, $4, 5, and 1,	10 00
From three members of St. Stephen's Church Benevolent Society,	15 00
From Mr. Wm. N. Seymour, seven pair of shoes valued at	5 00
	$44 00

J. W. SEYMOUR, Treasurer,
Feb. 7, 1833. 402 *Broadway.*

☞ Donations in money or clothing will be thankfully received by the Treasurer, or by either of the superintendants and teachers of the schools. And they confidently hope that an appeal to the benevolent for so charitable an object at this inclement season of the year, will not be in vain.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 7th, from the following persons, viz:—

E. Platt, *with remit.*—Rev. J. S. Covill, *with remit.*—Wm. Pearce, P. M.—Rev. Wm. Shelton—Rev. Wm. Norwood—T. A. Stoutenburgh—P. M., Fitchburgh—George, Latimer & Co.—Rev. P. Van Pelt, jun.—Rev. H. Gregory—Rev. Benjamin Hutchins, *with remit.*—Robert Shaw—Edmund Sanxay—Rev. Wm. D. Cairns—Rev. Bennett Glover, *with remit.*—Joshua Skinner—P. M., Baltimore—John Tracy, *with remit.*

THE COMFORTER.

WHERE shall my restless spirit rove,
  What realms in flight discern,
Nor meet, O mighty LORD of love,
  Thy steps at every turn?
In every maze of wildest thought,
  Heart's every devious wind,
Howe'er unstudied and unsought,
  Thy glorious track I find.
I roam amid the tedious night,
  In dismal terrors pray,
And suddenly, with inward light,
  Thou turnest all to day.
Friendless I wander and alone,
  And world and fortune chide,
And instantly, thou holy One,
  Thou standest at my side.
I look sin's parted moments o'er,
  And weep in angry shame:
Thou biddest me look on before,
  And shout in songs thy name.
I look upon life's course half done,
  And mourn its narrow date:
Thou say'st it is not yet begun,
  And ne'er shall terminate.
I look upon the worm and sigh,
  "My brother and my peer;"
Thou dost to angels point, and cry,
  "Behold thy brothers here."
I look upon the dust and say,
  "My parent and my home;"
Thou bid'st me gaze on endless day,
  There dwell in worlds to come.

Rectory of Valehead.

CHURCH PRINCIPLES.

From a tract just issued in Philadelphia, and by the New-York Protestant Episcopal Tract Society.

CANDID HINTS TO EPISCOPALIANS.

EVERY traveller feels it is important for him to know that the road he is journeying upon is a direct one, and will lead him to the place where he wishes to arrive. The serious-minded man will feel that it is of vastly greater importance for him to know that he is in the road to heaven, and that the way he is pursuing will bring him there. To satisfy himself of this, there are several things which he must seriously consider. The first is—To what Church do I belong? This may appear a strange question, and it is greatly to be regretted that there is a necessity for asking it—for in fact there is but one Church. GOD never established two Churches. CHRIST is not the head of two bodies. His body, which is the Church, can no more be divided than can the human body. If any one wishes to be perfectly satisfied of this, let him read what St. Paul says—"He (that is CHRIST) is the head of the body—the Church;" (Col. i. 18.) And again, "There is one body and one spirit, even as ye are called in one hope of your calling;" (Eph. iv. 4.) And again, he exhorts, "that there should be no schism in the body." A great many people think very lightly on this subject, and say it is a matter of no consequence to what Church a man belongs, so he is truly religious:—but who does not see how silly it is to talk after this fashion? If it was of no consequence, why was a Church established at all? If a Church has been established, and that Church is the body of CHRIST, unless we are members of it, how can we be the members of CHRIST? Moreover, GOD has made many promises to his Church, and both reason and the Scriptures teach us that his blessing must be upon it. Many think where the multitude flock there is the Church. But this is a very false rule of judgment: for various sects have arisen from time to time and have been exceedingly popular in their day, and then have dwindled away. And this must always be the case, however flattering the prospects may be for the present. "Every plant which my heavenly Father hath not planted shall be rooted up." (Matt. xv. 13.) But, further, the Church has its ministry; not a ministry which commenced yesterday, but that which had its beginning in the days of CHRIST, and received its authority from him. In our day, people are apt to regard a man as a minister who has authority to preach the Gospel given to him by any religious society, but they do not ask themselves where did that society get the authority they pretend to delegate. Suppose some twenty, thirty, or more persons think proper to form themselves into a society and to ordain ministers, have they power to do so? If so, ministers have no special commission from GOD. Some say, Why surely such and such a man, who is not regularly (Episcopally) ordained, preaches the Gospel as well, if not better, than many who are. So a man who is not the agent for another may be able to transact his business better than the man who is the true agent; nevertheless, in all matters of trust and responsibility the acts of the agent alone are valid. The Church has its sacraments; now who are to administer these? Why those surely who have authority to do so. It would be in vain for any to say that they had the seal of one to an instrument who had no authority to sign it; it would be a poor plea to say, why look at it, he writes a better hand than the true agent. The question would be, Had he a right to sign it?

But it will be very natural to ask, Where is this Church with its ministry and sacraments? It is a very general impression among the uninformed that the Roman Catholic denomination was the first Church. This, however, is a great mistake. The first Christian Church was established at Jerusalem, and afterward other Churches in its more immediate vicinity, before the Church at Rome was constituted. In the primitive day, the Church of Rome stood no higher than any other Church; but as Rome was a great city, the Church by degrees assumed authority and power until it grew to the monstrous height which it now has attained. The ground upon which the Romanists claim this power is, that St. Peter was the Bishop of Rome, and that upon him the Church was built. To show how untenable this is, there is no evidence that St. Peter was ever Bishop of Rome, nay, it is not certain that he ever was in that city. So that even if we were to admit the interpretation they put upon those passages of Scripture which they bring to prove the supremacy of their Church, they would have to prove that they were applicable to them more than to the Church of Jerusalem, Antioch, or any other that might be mentioned. If they had taken St. Paul as the founder of their Church, they would have had a more plausible argument, for we know from the Scriptures that St. Paul was at Rome, and we have an epistle written by him to that Church. But this would not have suited their purpose; so, without any Scriptural authority, and with very doubtful human tradition, they have made St. Peter their Bishop, and claimed from him all their authority. Every one sees at a glance how absurd this is.

The true statement is this—when JESUS CHRIST constituted the ministry, (as you may read, John xx. 21, 22, 23,) he gave authority to his apostles to commission others, and we learn from sacred history, as well as from the history of the primitive age, that they ordained three grades in the ministry: and, as in point of fact, no one apostle was superior to another, so no bishop was superior to another bishop—but wherever this ministry existed there the Church existed. So now, wherever there is a regular succession from this source, there is a valid ministry: there is the true Church. I say succession, for it will not do for a man simply to call himself a bishop, or for a society so to call him. For no man can have a just authority which he has not regularly derived. Now there is but one regular source from whence the ministerial commission can come, that is CHRIST; and but one regular channel for its transmission, namely, that which we have pointed out. Wherever this succession is, there is the Church; and, although there are many branches, there is but one body, but one trunk, and one root. It is therefore, you perceive, very needful for us to determine to which Church we belong, as many important consequences are connected with it.

By the rule laid down, we of the Protestant Episcopal Church are the members of CHRIST, for the Church is his body. They who are rightly and truly instructed will highly appreciate this blessing. Too many, alas! like Esau, have parted with their birth-right. That schism is a sin no one ought to question, yet, how many have joined with those who have rent the body of CHRIST—yea, so common has this rending become, that many cease to regard it as unlawful. The Church is no longer looked upon as the Church of GOD, but as of human creation, and therefore to be changed and fashioned after every whim and fancy. But can this be so? Was it not established upon settled and immutable principles?

Independently of the primary and essential duty of being attached to the true Church, we shall point out some of its benefits, and in doing so, we shall consider them as enjoyed by us who are members of the Protestant Episcopal Church. And first, we have secured to us a form of sound words: by which I mean a scriptural liturgy. It is in vain that the doctrinal articles of any communion are orthodox, if the conducting of worship be left without restriction to one individual: for example, if the individual conducting the services becomes heterodox, how natural and easy is it for him, having all in his own power, so to fashion his prayers as to keep out of view altogether his false sentiments? What is here supposed has often actually happened. But where there is a liturgy the clergyman must use it. This, if he is an honest man, he cannot continue to do longer than he accords with it in his own conscience; at all events he must use it, and this prevents him from secretly undermining the faith of the people. Now if this was the single advantage of the liturgy it would be conclusive for its use. But it has many other advantages. It secures the propriety of public worship; it prevents those low and frequently irreverent petitions which are heard in extemporary prayers; it prevents hesitation, embarrassment, and vain repetitions; it prevents trifling and personal allusions; it takes away all temptation to display *gifts;* and, above all, it secures the great object in view, namely, prayer. This, in extemporary addresses, is often lost in exhortation or in doctrinal statements. But here I must notice an objection which is made to our liturgy. It is said to be tedious. Now let us examine this: The morning service occupies, we will say, one hour and a quarter; this is a large allowance, for I am persuaded usually it does not take up so much time. To say nothing of the immodesty of complaining of devoting one hour and a quarter to the worship of GOD, how groundless is the charge of tediousness when we consider how the service is varied and the excellence of its constituent parts. The relief of the body and mind are both consulted, by changing the position of the body and the attention of the mind. The time is not spent in any one continued act. Let us see how it is divided: We have in it the reading of the Scriptures, one lesson from the Old Testament, and another from the New; a portion of the Psalter, the commandments, and the Epistle and Gospel. What an admirable provision is here made for the sound instruction of the people. Between the reading of these portions of the word of GOD, we have the most solemn and affecting prayers, a brief and comprehensive confession of faith, and sublime acts of praise, these so arranged as to relieve and properly succeed each other. To the devout mind there can be no tediousness here. The cause why any become weary is, they take no part in the service; many, (to their shame be it spoken,) never open a prayer book with the serious purpose of joining in the devotions of the Church; so do they neglect this, that some who have been in the constant habit of attending Church would be at a loss to follow the minister through the different parts of the service. That they who look on simply as spectators should become weary is not to be wondered at: the great excellence of a form of common prayer is that all by using it may become worshippers. The object in going to Church is not to hear prayers or to see others pray, but to pray ourselves.

To be continued.

THE CHRISTIAN YEAR.

PRESENTATION OF CHRIST IN THE TEMPLE.

REFLECTIONS ON THE EVENT AND ITS CIRCUMSTANCES.

THE blessed Virgin offered upon this occasion the *offering of the poor.* For those who were in such a state of poverty, as to be unable to make an offering of a lamb, GOD mercifully provided that they should offer that, which no state of poverty would be incapable of supplying: and this was the offering of the mother of the holy JESUS. An offering, full of comfort to the poor, and of instruction to all! *Of comfort to the poor;* for it shows them, that the Lord of lords, who had all things at his command, yet vouchsafed to be born of a poor parent, according to that saying of St. Paul, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." At his birth he was poor, destitute of common conveniences: at his circumcision poor, and in the likeness of a servant: at his presentation poor, and like a sinner and a servant, for he chose to be redeemed at an ignoble price.* Generally also he was poor in his life: "foxes had holes, and the birds of the air had nests; but the Son of man had not where to lay his head." And at his death he was poor: sold by the traitor for a paltry sum, stripped, crucified, and then buried at the expense of others. Let not him therefore, who is of low degree, be troubled and cast down; but let him rather rejoice, because in his poor estate GOD hath had respect unto him. Let him take comfort in that he is made like to his Saviour, and endeavor daily to become more and more like him, by bearing his lot with patience, contentment, and resignation.†

The offering of the Virgin is also full of *instruction to all:* for it intimates that we must all of us offer unto GOD the sacrifice due to GOD. He, who has received largely, should give largely: and he, who has received but little, should "do his diligence gladly to give of that little." If we cannot give much, GOD will accept of the little which we can and do give; of the poor parents "two pigeons," or of "the widow's mite." But whatever it be that we have, whether much or little, we must not spend the whole upon our own service. Something at least is due for GOD's service, for GOD's honor: if not a lamb, yet "a pair of turtle doves, or two young pigeons."

In a mystical sense, however, the blessed Virgin *did offer a lamb,* when she presented to the LORD her blessed Son, that "Lamb of GOD, which taketh away the sins of the world." Of the value of that offering it is impossible for us to deem too highly: it was the most precious offering ever made to GOD; the only offering ever made, fully worthy of him to whom it was offered. "The holy Virgin received the greatest favor that any of the daughters of Adam ever did: and knowing from whence and for whose glory she had received it, she returns the holy JESUS in a present to GOD again; for she had nothing so precious as himself, to offer as an oblation. Beside that 'every first-born among the males was holy to the LORD,' this child had an eternal and essential sanctity: and until he came into the world, and was made apt for her to present him, there was never in the world an act of adoration proportionable to the honor of the great GOD: but now there was; and the holy Virgin made it, when she presented the holy child JESUS."*

The occurrence abounds in admonition. It admonishes us, to dedicate to GOD *whatever of most value* we have received from him: to think nothing too precious, too good, for his service: to regard the best as his due, and fittest to be offered to him, by whom the whole is given: to employ for him and in his honor the prime of our years, the choice of our substance, the strength of our bodies, the vigor of our understandings:† in a word, to devote to him the full strength and glory of the harvest, not the wretched "gleaning of the grapes, after the vintage is done."

It admonishes us especially to consider, that, as "*children and the fruit of the womb* are a heritage and gift that cometh of the LORD," so they ought more particularly to be dedicated to him and to his service: that we should "bring them" early "to the temple, and present them to the LORD" in that holy sacrament of baptism, which he has appointed for the purpose: and that thus having consecrated them in their infancy to GOD, we should use our utmost endeavors to keep them ever after faithful in his service; and fail not in our exertions or our prayers, that they "may lead the rest of their lives according to that beginning."

Further, it admonishes us to reflect on the *purity and sanctity* of the offering then made to GOD in the person of Him who was "without sin;" and to endeavor, that our offering also, when we present ourselves in the temple of GOD, may be pure and holy, and that, in the language of the Collect for the day, "we may be presented unto him with pure and clean hearts:" hearts, cleansed from the pollutions of the world and of the flesh; hearts, zealous in his service, and sincere in their desire to serve him duly; hearts, studious of worshipping him "in spirit and in truth." Such an offering, we may be sure, will be acceptable to the Father: for "such as these the Father seeketh to worship him."

But there is nothing, of which it admonishes us more deeply than to consider, that whatever we offer to GOD derives its principal value from the *offering which was presented* to him in the person of his own well-beloved Son. It is through the merit and excellence of this oblation, that any oblation of ours derives its acceptableness in GOD's sight. He, who was presented in the temple, "continually appears himself in the presence of GOD for us: our advocate with the Father, and the propitiation for our sins." And when we are gathered together in his name and in his house, he is there continually present with us: by his Spirit giving efficacy to his word, his ministry, and his sacraments; and conveying our imperfect devotions, our prayers and praises and thanksgivings, "unto the throne of the heavenly grace."

A few words may be added with reference to *the persons* who were allowed the privilege of being witnesses of our LORD's Presentation. Of Simeon we are informed, that he was "just and devout, waiting for the consolation of Israel:" just, in the performance of his duties to man; devout, in the discharge of what he owed to GOD, yet not relying upon his own merits for acceptance with GOD, for he "looked for the consolation of Israel," or the coming of that promised Saviour, from whom he, in common with his brethren, was to derive comfort in the forgiveness of their sins. To him it had accordingly been made known by a special revelation, that his eyes should be blessed with a sight of the expected Saviour. On the fulfilment of the promise he welcomed it with the most lively expressions of gratitude and joy; and he welcomed it as his dismission in peace from this world, which had now no longer any pleasures for one, who had thus enjoyed an earnest of future bliss in the sight of "the LORD's salvation."

His *history* may serve as an *example* for us who read it. It may prompt us to cultivate the devotion and the righteousness of this aged man, and at the same time to place our reliance with him on "the consolation of Israel." It may encourage us to hope, if such be our endeavors after godliness and virtue, for larger accessions of divine grace and illumination through the HOLY SPIRIT; not indeed in the way of new revelations, but in the understanding and application of those which GOD has vouchsafed already in his written word. It may animate us to acknowledge and embrace in our hearts "the LORD's CHRIST;" to "bless GOD" for his loving-kindness in the sending of his Son; and to celebrate him with lively joy as that instrument of salvation, which GOD hath exhibited to our own eyes, "a light to lighten us Gentiles, as well as the glory of his people Israel." And so it may animate us to look forward with complacency and full confidence in the mercy of GOD, to the period of our departure hence; and to "depart in peace," whenever it shall please GOD to suffer us, and with our "hope full of immortality."

In the aged Anna likewise we find food for salutary reflection. She had lived long in a habitual attendance on the temple, and in the conscientious practice of the appointed offices of devotion: and she now came in, after her usual custom, at the happy moment, when GOD, as it were in recompense of her services, bestowed upon her a great blessing, and withal the earnest of a greater. The *returns of prayer* and the *blessings of piety* are certain; and though not dispensed according to the expectation of our limited conceptions, shall nevertheless be vouchsafed at such times and in such measures, as shall crown the piety, and satisfy the desires, and reward the expectation. It was in the temple, where she had so many years poured forth her heart to GOD, that GOD shed upon her a testimony of his regard, caused her to behold his Son visibly before her, and gave her his blessing. Indeed it is in such places that GOD "delighteth to dwell," and that he doth most particularly make himself known: and whithersoever he goes, and wheresoever he manifests himself, his blessing accompanies him. In holy places he hath put his holy name. And they who come thither as Anna did, with a spirit of holiness, perseverance, and earnest devotion, may expect to participate in his blessing: and like Anna, let them not fail to acknowledge it with thanksgiving to the LORD, in the presence of those, who, as well as themselves, are "looking for redemption in Jerusalem."—BP. MANT.

Collects.

"ALMIGHTY and ever-living GOD, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son JESUS CHRIST, our LORD. *Amen.*"‡

"ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son, JESUS CHRIST our LORD. *Amen.*"*

"O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour, JESUS CHRIST. *Amen.*"†

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* Bishop Jeremy Taylor. † Bishop Horne.

* Bishop Jeremy Taylor. † Dean Stanhope.
‡ For the day.

* From the end of the Communion Service.
† From the Communion Service.

PRACTICAL.

THE FEAR OF DEATH.

THROUGH the Redeemer's sacrifice, death becomes to the Christian as one in a various catalogue of things which must work together for his good. So complete, indeed, is the atonement which has been made for human guilt, that the Father might cause our spirits to be enlightened and sanctified at once, and our bodies to pass at once into heaven, without tasting of death, were such his pleasure. But the wisdom which has determined that our victory over spiritual death should be by means of a various and protracted warfare, has arranged that victory over natural death should be through the passage of the grave. Thus a new character attaches to this event, when viewed in connexion with the second Adam, instead of being regarded merely in its relation to the first. From the one, this enemy derives all that power which has rendered him the king of terrors; by the other, the foe has been deprived of his main strength, and rendered comparatively and ultimately harmless.

Hence the Christian is taught to regard THE SEPARATIONS OCCASIONED BY DEATH AS PARTS OF A GREAT PLAN, THE ISSUES OF WHICH WILL BE ALTOGETHER BENEVOLENT. These separations, we have seen, are many, various in their character, and often painful beyond expression; and it is impossible that we should be satisfied as to the benevolence of their design, unless assured that all their evil will be indeed surpassed by the good to which they lead. The pains of the process must be exceeded by the pleasures of the result. What, then, has religion to place in the balance against separation from the intimate connexions, the endeared possessions, and the much-loved pursuits of the present world? We answer, enough, and greatly more than enough, to turn the scale in its favor. Its design is to prepare believers for a better fellowship, a richer heritage, and more exalted pursuits than can be realized on earth. If the servant of GOD be taken from the less, it is that he may enter upon the possession of the greater. He has to experience a dissolution of the most tender ties connected with present existence, but it is that he may ascend to the more felicitous relationships of the heavenly world. If taken from much on earth, it is that he may receive to himself a kingdom which cannot be moved. He has to relinquish pursuits, which may have served to beguile his saddest hours, and have ministered not a little of innocent and sincere delight; but it is that his sympathies may be given more entirely to others, the pleasures of which exceed whatever the mind may now conceive. This is the end of his vocation, and the believer would not live for ever at the cost of being for ever estranged from it. Hence the desire of the Apostle *to depart and be with* CHRIST. Hence his exultation—*I count not the sufferings of this present life as worthy to be compared with the glory that shall be revealed in us. These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory!*

Believers are often strengthened in contending against the fear of death, by learning to view submission to it AS AN ACT OF OBEDIENCE, HAVING RESPECT BOTH TO GOD AND MAN. *Shall we receive good at the* LORD's *hand, and shall we not receive evil?* If we bless him as having set his glorious kingdom before us, shall we rebel against him because of the way which leads to it? Is it not enough that he has called us to an eternity of greatness and happiness while deserving to perish; but must we murmur because time also is not free from the painful and the humiliating? Has he saved us from spiritual death, and shall we deem it a severity that we must submit to natural death? Has he rescued us from the sleepless horrors of the lost, and shall we charge him foolishly because of the brief repose allotted us in the tomb? Did he deliver his beloved Son to die the death of the cross, that *he* might thus testify the evil of sin, even while removing it; and shall *we* hesitate to go down to the grave, if thereby we may do homage to our great Benefactor, and testify to the same truth?

Among the most obvious of our religious duties is the effort to bring our rebellious nature into willing subjection to the great law of mortality. The astonishment is not that our entrance into heaven must be preceded by a life of conflict, and a death so humbling and painful, but rather that there should be any process, however great its debasement or suffering, that may lead to a result so truly wonderful. The nature which has permitted the afflictions of life, has permitted the reign of death, and both for the same reason,—that Christians, by meeting them in the spirit enjoined upon them, *may glorify their Father who is in heaven.*

Nor is this an act of obedience having respect to GOD only. The relation in which we are placed to each other, is such as to make it incumbent upon us to guard against all desire of exemption from this general law. If it be so, that *as face answereth to face in a glass, so doth the heart of man to man,* it would seem to follow, that if affliction, or death, be made to have their place in the lot of any, they should belong to the lot of all. And who could really wish to be an exception—especially in the latter respect? Every such wish must be a violation of that law which says, *Thou shalt love thy neighbor as thyself.* It must proceed from that inordinate selfishness which the great law of equity condemns. The greatest men, and the best, have alike submitted to the stroke which separates us from the earth; leaving no plea to be urged in behalf of our own respite or acquittal, which might not have been better urged in the case of others. The precept which requires us to prefer one another in honor, prohibits the faintest wish to escape from those dishonors of the tomb to which all flesh has been doomed. In this manner, those fraternal sympathies which should bind man to his nature wherever found, and which the spirit of filial submission to the divine will must ever strengthen, all assist in reconciling the mind to an event in itself so grievous and unwelcome.—*Vaughan's Christian Warfare.*

BORROWED BOOKS.

HAVE you any borrowed books? So much benefit may be derived from books that are loaned, it is a pity to do any thing which shall hinder the practice; but keeping books a great length of time, tires the patience of the owners, so that they are less disposed to lend again; and deprives them of the power of lending those books to others all the time they are needlessly kept. Some retain books, hoping to have more leisure by and by, and some from carelessness. In either case, let there be a reform. If one has not time at present, the books may be loaned to those who have. If neglect has been indulged, let it be so no longer, nor misuse the kind interest of a friend.—*Boston Rec.*

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